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*Melteg-aul is above all customary law.*

Describing the final honour attained through sacrifice of a double-circle-tusker, Godefroy says: "When a man is *Melteg-aul* he basks, it would appear, in an atmosphere of the most perfect felicity; for this name means that he is "high up," and that he dominates and surpasses all greatness and every rank." Again: "Men of high rank such as those who have attained the rank of *Melteg-aul* disregard at will even the most absolutely accepted customs; whenever it suits their private interest they flout the most time-honoured traditions, in utter contempt of justice, nor do they hesitate even to steal, and this in full sight and knowledge of the whole tribe, once they consider they have a grudge to pay, or a pride-point to satisfy. The *Melteg-aul* of Norohure wanted his war against Togh-vanu . . . During the course of this long-drawn-out affair no one on the island dared pass judgment on him nor treat him as the thief he was, out of respect for his rank of *Melteg-aul*. In the public eye he is, on account of his rank, a just, pious and respectable man. . . . In spite of all, he remains supreme pontiff in their solemn rites, and it is he who arranges all sacrifices. . . . As his name indicates, he is already high up alongside of Ta-ghar; and his title *Melteg-aul* means 'the first in everything and everywhere.'" [1]

*Names added to titles.*

It is not clear from the above whether the suffixes *-amu* and *-aul* have become inseparable adjuncts to the already supernumerary title *Melteg*. It is more probable that they are, on the other hand, names which have become more or less customary. For it is of the essence of each title that, while it may be used alone as a title of address, each individual acquiring it takes at the same time a new name of his own choosing [2] which is then never used without the title. Thus, while a man may be addressed as *Mal* or *Melteg*, each of which titles when used alone in reference is preceded by the indefinite article *ni-*,[3] his full name consists of title plus personal name. A few examples will illustrate this. Thus (if we translate *Mal* by "Sir" and *Melteg* by "Lord"):

| | | |
|---|---|---|
| Mal-wa-ru | means | Twice Sir (indicating that the rank of Mal has been taken twice over). |
| Mal-togh | „ | The Sir who stays at home (referring to the periods of voluntary retreat following the great sacrifice). |
| Mal-sale | „ | The Sir who dances like the hawk. |
| Melteg-vanu | „ | Lord of the place. |
| Melteg-tamat | „ | Lord Ghost. |

[1] Godefroy, 1, 1933, pp. 242-3.
[2] Often that of a dead ancestor.
[3] A man will thus be referred to as *ni-Mal* or *ni-Melteg*.

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Sometimes the title is doubled, as in:

Melteg-mal meaning Lord Sir,

or the title follows the name, as in:

Ter-ter-mal meaning Strong Sir (i.e. strong in fixity of purpose).

*"High" names transcending titles.*

There are also "high"[1] names, taken by those who have reached such high rank as to be above titles altogether. Of this nature are the names of most well-known historical figures and culture-heroes. Such are, for instance, the names of the four founders of Pete-hul and Togh-vanu mentioned on pp. 85 ff. Such also, taken at random from the genealogy of their descendants given on p. 93, are:

Kalo-won meaning Holy Penis (indicating that its owner was too holy to be incised).
Na-mbal „ The Hawk.
Kur-kur probably connected with the *na-kor* or *na-kur* cult object mentioned on p. 471.
Val-vale meaning One who undertakes acts of abstinence (compare obsolete title *Val-sel*).

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## Note on the "Pre-Sacrifice" of a Sick Circle-Tusker

One of the possible tragedies attending the Maki is the premature death through sickness of a circle-tusker intended for sacrifice. If it was a home-bred tusker reared for sacrifice at the stone-platform, and the Maki was already far advanced, it would be impossible to make good the loss, and its owner would be debarred from the attainment of supernumerary rank. If, on the other hand, it was an ordinary circle-tusker earmarked for mass sacrifice, it might conceivably be possible to acquire another, but only at very great trouble and expense. Such is the ingenuity of the natives, however, that they have invented a convenient device by which both these tragic eventualities may be overcome.

This device takes the form of "pre-sacrificing" the boar while yet alive and preserving the head for re-sacrifice at the Maki itself. In order to accomplish this, when it is seen that there is no longer any chance of preserving life and that the boar is on the point of death, its owner carries it to the dancing-ground and there ritually "pre-sacrifices" it by tapping it on the head in the prescribed manner. The victim is then carried away by the recipient to his own village in the manner described on p. 392, and this man later returns the head, which is preserved and at the

[1] For "high" names see also p. 733, and for names now taken in imitation of European sea-captains and government officials see footnotes on pp. 93, 570.

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Side of the Island, always avid for something new, than on the more conservative and better organised Superior Side. The figures for the whole island show that among the married men 21 have been baptised as against 68 who at that time were still heathen, that is to say, a ratio of about 1 to 3¼. Of the 21 baptised married men, 8 belong to the Superior Side of the Island and 13 to the Inferior. This corresponds fairly with Godefroy's statement that at the time he left, 24 families, comprising 112 or 115 individuals, had embraced Christianity.[1] The ratio between the two Sides of the Island is interesting, because it follows exactly the cultural pattern existing under native conditions quite apart from the introduction of Christianity. Thus, it is precisely the villages on the Inferior Side who, quite apart from European influence, have always been the first to adopt new elements of culture, either with regard to new words derived from other islands or to new Maki, Initiation or other rites.

## GODEFROY'S LIST OF MARRIED MEN, TOGETHER WITH THE NUMBER OF THEIR CHILDREN

(The sign ↓ indicates relationship of father to son. Names of those who have been baptised are placed in brackets.)

*Pré-Inf.*

| Age | Name | Number of Children (both sexes) | Age of Children |
|---|---|---|---|
| 70 | Te-le-melum | | |
| | ↓ | | |
| 30 | Mal-melip | 1 | 4 |
| 50 | Sue | | |
| 35 | Shelling | 1 | |
| 40 | Melte-sas [2] | 2 | |
| 50 | Melte-ratan | 2 | |
| 40 | Melte-buras | 1 | |
| 35 | Sak-sak | 4 | |
| 25 | (Cyprien) | 1 | |
| 60 | Batun-vanu | 7 | |
| 35 | Melte-tali | 1 | |
| 40 | Melte-ral | 2 | |
| 30 | Melte-romon | | |
| 35 | Melte-saen | 1 | |
| 35 | Mal-kali | | |
| 35 | (Alexandre) | 8 | |
| 25 | (Louis) | 1 | |

17 married men, 32 children. Total 49.

[1] In another place he gives the figure of 124. When Godefroy went to Vao in 1925 there were less than 12 baptised Christians.

[2] The syllables *Melte-* occurring so many times in this list represent the title *Meltag*, of which the final *g* appears to have been softened out of existence since my visit.

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*Tagh-sanu.*

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| Age | Name | Number of Children (both sexes) | Age of Children |
|---|---|---|---|
| 70 | Melte-lum | | |
| | ↓ | | |
| 45 | Melte-navertûm | | |
| 45 | Melte-singon-maki | 2 | 12, 15 |
| 60 | Timbatum | | |
| | ↓ | | |
| 25 | Melte-sale | | |
| 55 | Saingi | | |
| | ↓ | | |
| 20 | René Pong | | |
| 40 | Te-singon | 1 | 8 |
| 50 | Melte-ronge [2 wives] | 7 | 4 to 16 |
| 35 | Ne-imor | | |
| | ↓ | | |
| 10 | Tari [1] | | |
| 60 | Lili-melteg-ru | | |
| | ↓ | | |
| 25 | Melte-mburi | 1 | 2 |
| 55 | Aser-aul | | |
| | ↓ | | |
| 30 | (Claver) | | |
| 50 | Sarong | 2 | (young) |
| 50 | Saraul | | |
| | ↓ | | |
| 10 | Na-sum [1] | | |
| 40 | (Etienne) | | |
| | ↓ | | |
| 14 | (Raymond) | | |
| 35 | Roring-mal [2 wives] | | |
| 60 | Val-vale | | |
| | ↓ | | |
| 30 | Melte-ver-sal | 1 | 1 |
| 55 | (Barthélémy) | | |
| | ↓ | | |
| 18 | Viamey | | |
| 45 | (Gabriel) | 1 | |
| 60 | Melte-suri | | |
| | ↓ | | |
| 30 | Mel-singon-reim [unmarried] | | |
| 55 | Nei-mot-mot | 1 | 3 |
| 40 | Melte-mbirsi | | |

29 married men, 1 bachelor, 16 children. Total 46.

[1] These two can hardly have been married. I leave them, however, as they stand in Godefroy's list.

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*Peter-ihi.*

| Age | Name | Number of Children (both sexes) | Age of Children |
|---|---|---|---|
| 60 | Ni-mbek | | |
| | ↓ | | |
| 25 | Tugan | 1 | |
| 30 | Pel-bomb | 1 | |
| 35 | Sami | 1 | |
| 40 | Melte-les-aim | | |
| | ↓ | | |
| — | Mal-sor | | |
| 40 | (Antoine) | 2 | |
| 25 | Rowung | 1 | |
| 35 | (Marco) | | |

9 married men, 6 children. Total 15.

*Wen (Venu).*

| | | | |
|---|---|---|---|
| 55 | Melte-limare | 1 | |
| — | (Marcel) | | |
| 25 | (Joseph) | 2 | |
| 23 | (Stanislas) | | |
| 23 | (Valerien) | | |
| 60 | Sile | 1 | |
| 35 | (Gaston) | 1 | |
| 25 | (Thomas) | | |
| 30 | (Emile) | 1 | |

9 married men, 6 children. Total 15.

*Singon.*

| | | | |
|---|---|---|---|
| 50 | (Dominique) | 2 (has had 15 children by his only wife) | |
| 60 | Tan-wogaru | | |
| 25 | Mal-severe | | |
| — | Melte-kapman[1] | 1 | |
| 60 | Melte-rong-nelm | | |
| — | Mikael | 1 | |
| 25 | Melte-guhu-maki | 2 | |
| 50 | (André) | 1 | |

8 married men, 7 children. Total 15.

[1] *Kapman* is the native pronunciation of the word "Government."

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*Norohurs.*

| Age | Name | Number of Children (both sexes) | Age of Children |
|---|---|---|---|
| 80 | Mal-var-varas | | |
| | ↓ | | |
| 50 | Melteg-aul | | |
| | ↓ | | |
| — | Posé | | |
| 65 | (Barnabé) | | |
| 50 | Melte-serale | | |
| 30 | Melte-kila | 1 | |
| 90 | Na-ror | | |
| | ↓ | | |
| 55 | Melte-sum-balbal | | |
| | ↓ | | |
| 30 | Sale | | |
| 60 | (Constantin) | | |
| | ↓ | | |
| 30 | Sak | 2 | |
| 30 | Melte-longan | | |

12 married men, 3 children. Total 15.

*Tolamp* (*refugee community*).

| | | | |
|---|---|---|---|
| 80 | Melte-sarer | | |
| | ↓ | | |
| 50 | Melte-Captain-Morin [1] | | |
| | ↓ | | |
| 20 | Martinio | | |
| 60 | Te-lug-lu [2] | 1 | |

4 married men, 1 child. Total 5.

To complete the list of available male names other than those appearing in the above lists, and in the Vao and Tolamp genealogies (Tables II, III and X), and in the course of the text, the following names of small boys occur in Godefroy's letters :

| | | |
|---|---|---|
| Sio | Vete | Maklal |
| Wili | Tali | Tari |
| Masumso | Solimp | Metu |
| Puembo | Malili | Narer |
| Pong | | |

[1] Named after a Frenchman well known in the islands.

[2] This name figures also in my Tolamp genealogy (Table X), where it is spelt Te-lugh-lugh.